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The European Crisis

. . And the . .

American Struggle

Or "The Beginning of the End."

AD SANCTIORA EREGERET.

BY A LAYMAN.

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DEDICATED

TO

ROBERT BURTON RODNEY, U. S. N.,

AS A

SLIGHT TRIBUTE OF FRIENDSHIP,

AND ALSO OF THE HIGH REGARD IN WHICH HE IS HELD BY

THE ATUHOR.

By Exchange

PREFACE.

Goldsmith, in the preface to his "Vicar of Wakefield," candidly declares that the book would not have a large circulation in the England of his day. "I have painted," says he, "the good Doctor Penrose as a man whose hopes and fears, joys and expectations, are drawn on futurity, and not on the transitory scenes of this mortal life. How can the multitude, whose whole existence is absorbed either in business or pleasure, how shall they appreciate moral excellence or spiritual beauty or, to use the words of inspiration:

> "'That will not hear the voice of the charmer,
> Charm he never so wisely.'"

Now, as the whole scope and aim of this paper is to deal with high subjects, which are not altogether objects of sense or time, we must be content to cast our lot with the Irish parson, and rest in hope.

The author does not pretend to expound the philosophy of history in these few pages. That would tax the powers of Burke, the teacher of statesmen, a man whose mind was like the pillars of the temple, rounded and polished. Neither does he attempt to interpret the prophetic scripture, which would require the genius of Milton, a man whose ideas came so near the level of inspiration, and who talked as the peer of Apostles and Prophets. But we do hope in some modest way to arouse the attention of many thoughtless but well-meaning people to study for themselves the signs of the times, and that man who is "big with a deathless destiny" may not act as if God's world was only a great huckster's shop in which to make money, and that our statesmen may for a while forget the tariff, free trade and the currency, as things not of transcendent importance, and to take care that while they despise kings, they themselves be only pigmies unfit to stand beside the great fathers and founders of the nation.

CHAPTER I.

SIGNS OF THE TIMES.

There's famine, pestilence and bloody strife,
  Where Greek Armenian Christian dies;
At home we've floods and cyclones taking life—
  O-heavens! the cross before the crescent flies;
The crops are killed by frost or solar ray,
  Say, O ye wise, when comes the judged day?

IT IS the opinion of the writer that the present state of the world should awaken very serious reflections in the minds of thoughtful men.

Is it not true that the greatest scientists of Europe, astronomers and mathematicians, honestly declare that the extraordinary vicissitudes of the world's weather in recent times is altogether beyond the scope of their knowledge, and is to them unaccountable and something strange under the sun? And who is worthy to give us the meaning of this first sign of the times?

On this subject the "St. James Gazette," declares that this year it has been of an extraordinary kind.

The exceptional violence of the recent tornado in Paris, analogous to but fortunately far less destructive than the fearful catastrophe at St. Louis in May, this year, attracts attention to the extraordinary vicissitudes of the world's weather during the last eighteen months, says the St. James Gazette.

It will be observed that storms of this locally violent character, entirely different from what are properly termed cyclones, generally occur at the close of a long period of drought, such as we have lately experienced. It would almost seem, indeed, as though nature, weary of one type, swung over to the other side with the petulant violence of a spoilt child.

The tornadoes which peppered the Middle States of America this spring terminated a drought which effected a large portion of the same area so severely as to allow the bed of the Ohio River to be worked for coal, reduced the fall at Niagara, and lowered the St. Lawrence to an unprecedented extent. Extending the area of observation, we find ever since February, 1895, equally abnormal conditions prevalent over India, Australia, and the Pacific and Indian oceans.

For example, the southeast trade wind of the Indian Ocean and its twin brother, the southwest monsoon of India, were very feeble last summer, the failure of the latter causing a drought nearly down to famine mark in some parts of India.

WEATHER IN AUSTRALIA.

Coincidentally with and following these conditions on the Australian side of the high pressure atmospheric wall bounding the southeast trades, an extraordinary prevalence of hot, dry northwest winds occurred right on to April, 1896, throughout Australia and New Zealand, raising the temperature in New South Wales to such a height that the government actually carried people free by rail from the interior to the coast in order to save their lives.

The temperature in Sydney ran up to such record heights as 106 and 108 degrees, and even in New Zealand, except at the extreme southern end, the famous hot northwesters of the Canterbury district dried up the crops, while the North Island, especially near Auckland, looked as though it had been toasted in front of some Titanic fire.

In contrast, but evidently in correspondence with these abnormal features, the North Pacific was unusually stormy, Honolulu receiving quite an unusual supply of "Koua," or winter storms, while California, at the boundary of the oceanic area, came in for a similar excess of its curiously marked winter rains. Elsewhere drought seems to have been the rule. The "low Nile" was recently a formidable obstacle to the Soudan expedition, and the violent resumption of rain over its basin, in common with the similar change which now seems to be everywhere terminating this world land drought, is creating a fresh scourge by promoting the conditions favorable to the spread of cholera.

CAUSES NOT KNOWN.

It is not easy to discover even the proximate causes for such a widespread anomaly, or to draw a practical moral; but a general survey would appear to show that the equatorial rain-belt has been less developed than usual, and that of the atmosphere over the continents on either

side of it has been less heaped up into narrow belts of high pressure and more uniformly spread over large surfaces.

Where this occurs in summers we have the conditions which are favorable to drought, merging subsequently—when the lower air remains stationary, as it did over the United States in the spring, and gradually becomes charged with excessive heat and humidity—into those favorable to the production of local storms and tornadoes. The storm at Paris was due to such conditions, and the result of stagnation, rather than an increase in the ordinary movements of the atmosphere.

When the circulation over the North Atlantic is more than ordinarily vigorous the energy is expended in the larger horizontal movements, termed cyclones, which frequently embrace an area as large as Russia. It is only when these motions are so reduced as to allow the warmer lower air to penetrate the upper layers in places, like water flowing through a sink, and like it to draw in the surrounding air in rapidly rotating whirls, that tornadoes are generated.

Such conditions, though common enough over a large land area like the United States, are, fortunately, rendered rare in Europe by virtue of its latitude and geography; so that we need not conclude that the tornado epidemic will ever find a favorable breeding ground over here.

Was there ever such confusion in political affairs, and fresh complications crowding on the attention of statesmen every day? Those men, like the scientists, candidly admit that the political, like the physical, world and its public affairs completely baffles their comprehension. No, my reader, there is no antecedent or parallel in all history for the present state of the nations.

Is it not true that helpless imbecility, ignorance and folly is the present condition of all the crowned heads of Europe at this hour? What mortal man is able to grasp the sceptre of the world's empire and put down all authority and rule and give a little peace to this unhappy earth?

What shall we say of the social order, with its capital and labor controversies, it strikes and lockouts, its

homeless wanderers, and its unnoticed suicides? Is it not true that in one city alone, in one short year, 300,000 families were thrown out on the sidewalk for a month's rent, and that in glorious, free America? Who can account for the rapid strides of socialism, not only pervading the old world, but the new also?

What is this but an open confession that the great masses of mankind have lost faith in all forms of government, and a yearning for a superior order of administration than has been known to man in the past?

How is the industrial warfare, competition and rivalry of nations—how, we say, is it going to end? Who is to control and regulate its operations? What has the free trader and the political economist done for the world? We should like to know. In the midst of this anarchy, what are the poor, bewildered children of labor looking for? Why, they expect, as in France, some savior of society to arise and lead them into some promised land; but where, they don't know.

Salvation from poverty, not freedom from sin, is their only aim. The same quarrel that the Jews had with their lawful king, is now spread over the world.

What next, the religious world or Christedom? In former days worldly or wicked men were kept out; now any man with money or influence can take the foremost place, while the most ignorant one can hear himself talk while the poor wise man must listen with sorrow of heart to presumptuous ignorance expounding scripture.

Is it not true that the perilous times have come when men will not endure sound doctrine?

The rise and progress of the spirit of rationalism, so ably sketched by my Dublin friend, Mr. Leckey, has done its work. The Holy Scriptures are no longer looked on as a divine message to men, nor is the church the power it ought to be—a city set on a hill that cannot be hid.

Science, that a century ago was so modest and humble, and claimed to be the servant and handmaid of religion, subordinate to the church, and used chiefly as matter for illustration of the truth of Holy Writ, has suddenly become arrogant and insolent, and now bids defiance to all revealed truth. And what has science gained? Degraded the man to exalt the animal and bring him down as the companion of apes and monkeys!

What would such men as Priestly and Berkeley say if they were among us to-day?—Berkeley, the grandest man that ever stepped on the American continent.

The world of to-day, and especially America, with all its schools, colleges and universities, is perishing for lack of knowledge. Yes, high knowledge. Wisdom hath builded her house, but the materials she uses are, like herself, imperishable, and such materials cannot be found in huckster's shops, in newspaper offices or Senate chambers at Washington or elsewhere.

What does all this mean for you and me, good reader? What does it mean, but that a new age, a new epoch, is about to dawn in the world's history.

Emerson says, and says truly, that the last effort of the blessed God was made in this world specially on behalf of America. If it prove unworthy of its high privileges the page of history closes forever. The Master of the house has risen up and shut the door,

and who, then, shall open and give a second chance to mankind?

The closing years of this nineteenth century—what shall we say, how shall we regard them? Is it not true that in them shall be enacted the last great act in the great drama of the world's tragic history? The final act on the stage of Time, and truly a tragic one. Blood and fire and vapor of smoke. Even the daily newspapers of London all declare that the world is now rapidly setting itself in order for the last great battle of time—the battle of Armageddon.

The French Revolution, so powerfully described by that great man, Carlyle, was merely national; the impending one is to be universal.

What a pity is it that the awful lessons therein so ably described are either forgotton or ignored by this busy generation of hucksters and peddlers of both Europe and America.

And what is to blame for all this? Is it not the result of the catchpenny education in our public schools and colleges, with the moral and spiritual principles thrust out?

The French Revolution may be considered, like the destruction of Jerusalem, as a miniature portrait of the final and tragic scene that shall end this dispensation of the grace of God.

What a notable gathering of all the great ones of the world appeared at the great London exhibition of 1851! Princes, kings, statesmen, philosophers, poets; the great captains of industry, free traders and political economists. Besides these we had the Exeter Hall speech-makers, who supplied the religious element.

Rejecting all the teachings of the old prophets as out of date in our new age of steam, commerce and electricity and universal knowledge, each in his turn became prophet on his own account.

What was the burden of their message? Nothing less than universal peace and comity between all nations. The peaceful influences of trade and commerce, the kindly intercourse of neighboring nations, would, as a consequence, banish forever war and bloodshed from our unhappy earth. So much for theory and abstract notions on untried problems of our human affairs.

"Things go by contraries," says Rory O'Moore. Well, how were the prophecies fulfilled? Why, merely to name the number of battles and the millions slain since that day would fill this paper alone. Fights on sea and land, in the old world and the new, and the end is not yet. And who is to blame for all this carnage? The unruly passions of sinful men. Through red seas of blood must mankind wade ere they reach the promised land, when the nations shall learn war no more.

It is one of the most inexorable laws of nature that every disease must come to a head, as it is called, and so moral evil must culminate, and be forever banished from the universe of God.

"Watchman, what of the night?" says the old prophet.

The night cometh, and the morning, the darkest night of the world's history before the dawning of the glorious day, the earth's great day of jubilee and rejoicing, when the "bright and morning star shall arise before the sun."

"Roll up the map of Europe," said the dying statesman; "roll up the map, I say!" when his great heart was broken, poor William Pitt, son of the Earl of Chatham, as he turned his face to the wall and gave up the ghost.

He had passed many sleepless nights and lavished England's gold to crush forever Napoleon's power in Europe and his designs on the nations.

But the latter, by a master-stroke of military genius, prostrated all his hopes at the battle of Austerlitz.

Discouraged and broken hearted, with the weight of a nation's affairs on his shoulders, and their miscarriage and failure in his hands, was it any wonder that the proudest human spirit was crushed by such a load?

What American does not remember a similar scene enacted in his own country? When Lord Fairfax, grandson of Cromwell's commander-in-chief, heard for the first time the news of the surrender of Cornwallis to Washington, he, too, had his proud spirit broken. The glory of England had departed. "William," said he to his colored servant, "carry me up to bed; it's time for me to be gone out of this world."

But, lo! my reader, for your encouragement and delight, is there not a King soon to appear, who shall not fail nor be discouraged, or public affairs miscarry in His hands till He have planted truth in the earth and the isles shall wait for His law.

CHAPTER II.

THE EUROPEAN CRISIS.

"I whet my glittering sword, and my hands take hold on judgment. I will render vengeance to mine enemies, and will reward them that hate me."

THE nineteenth century! Who shall describe its public events, who shall interpret its history? It is acknowledged by the greatest of men to be the puzzle of the ages. Who shall be so daring as to predict what shall befall the world in the few remaining years are they not shrouded in Egyptian darkness.

Washington took his departure from us on the last month of the last year of the last century. What portentious events may happen before the last month of the last year of the present century, who can tell?

Will America be able to live in secure isolation while the great storm that now threatens Europe shakes the nations? We think not. The signals displayed on the mountain tops by the Bureau of History point in the other direction.

"I fear greatly," says one, "that Europe is not up to the level of the problem she must solve or die. The newest contrivances of diplomacy are tried in the scales and found wanting. Armenian, Cretan and Turkish affairs are all lamentable miscarriages.

"The kings of Europe are playing with fire and they know it not. Turkey has brilliantly demonstrated the vitality of her military power in the midst of the decomposition of the state. The Sultan is more than a match for the whole of them."

The question now is, Will the conscience of mankind allow the crescent to conquer an inch more of God's earth, so long given to freedom and the cross, or permit the wholesale destruction of Greece?

The powers of Europe are now the laughing stock of mankind. Now, or never, the hour has struck when Europe must either justify her high claim by her united action, or abdicate forever.

What, then; has not the evil day come, and come to stay? What student of history, what lover of Scripture can look on with unconcern on the present complication of public affairs?

For the man of the world, the ancient oracles are dumb; there is no open vision, no light on his road; the word of the Lord is precious in these days, even with all the science of Huxley and the inventions of Edison and all that small fry, who have merely the inventive faculty.

There are men, a few men among us at least, who have the boldness to declare that what we witness today is only the winding up of the world's accounts. The balance sheet of the world's great ledger is being struck; that time, with all its advantages and responsibilities, is near its close; that as there was a beginning, so there shall be an end to all mundane affairs; that evil, like disease, must culminate. Give an account of thy stewardship, is now the word, for thou mayest be no longer steward.

Be assured, good reader, they say that the trial and judgment of the nations is now quietly and silently going on.

What is your attitude, ye Christian nations, while the poor Armenians are slaughtered by thousands

before your eyes? Ye Christian nations, Russia, Germany, Austria, Italy, France and England. What is America doing? Debating tariff bills, free trade and and currency.

If those facts be true, is it not high time to awake out of sleep? What does it all mean? Only this, that a new age, a new epoch or a new dispensation is about to dawn on the world.

That you might view it, good reader, from the right standpoint is the chief object of this paper, and that you may be counted among "the wise, who shall understand."

It is no secret to students of political history, but a simple fact, that whole generations of statesmen looked forward with great anxiety on what for ages has been known as the Eastern question, hoping at least that the present crisis might not arrive in their day. What were they afraid of? Why should they be so alarmed?

The truth is that no American Indian ever looked on the white man's aggression on his native soil with greater alarm and apprehension for the future than did those men on the present phase of the Turkish problem. What disposition is to be made of the false prophet and his dominions? It is not merely an empire to be divided up, but, what is of ten thousand times more importance, how is a false and fanatical religous population of 180 millions to be controlled and subdued? Who shall have the temerity to put down such a hornet's nest? That is the leading question of the hour, and who is sufficient for these things?

What say you, my reader? Is not the subject

fraught with questions of the greatest responsibility and of gigantic proportions?

Who is behind the scenes? What invisible, but mysterious power is moving the great clock of time, and pushing on the hands till the midnight hour of time shall strike, and all is not well? What are all the great kings and potentates? Only so many puppets in this the last great drama to be enacted on this poor earth.

Was it for no high purpose that Mahomet and his followers were permitted to overrun, persecute and slay the followers of Him who bore the cross to this very hour? What effect has moral suasion on people with such a creed? Has it not filled many pages of the world's history, and lasted for more than 1,200 years?

Who can foretell for what high purpose this Sultan of Turkey was raised up, like Pharoah in ancient times? The Almighty found a suitable instrument for bringing to pass one of the most tremendous events in the world's history.

The magnitude and significance of this subject must be viewed from all sides—what it is and what it is not.

When six nations at least begin a war, what language shall describe the situation? How shall we compare it with anything known heretofore?

It is not like a quarrel between Harold the Saxon and William of Normandy for the crown of Albion, nor the claims of Mary Stuart, queen of old Scotland. Neither is it the sovereign rights of Maria Teresa and the Austrian Succession, when one fine morning mounted on a charger, sword in hand, she challenged

the north and the south, the east and the west to dispute her queenly rights—poor woman.

It is not a paltry wrangle between the Guelphs and Stuarts, nor the claims of a vulgar Napoleon to half Europe. It is not like the partition of Poland, nor the unification of Italy. Neither is it the confederation of petty German states into one great empire, under an inexperienced and pompous young gentleman, with only one idea in his head, and that the military one; nor is it a family squabble, like the late rebellion in the States. Nor, last of all, is it the temporal sovereignty of the Pope. Jerusalem, not Rome, is the city of the Great King. What, then, is it? Nothing less than the claims of two rivals, each putting in his claim for universal sovereignty. The battle will soon be placed in array. Can you not see, my reader, if your faith changes into penetration, that soon the world will be divided into two great camps? Which side will you take? When nationalities are broken up, willing or unwilling, every man will have to take his side. The heads that wear crowns had better be cautious what orders they give—the men on warships have already refused to obey their commanders—where conscience is concerned, and soon insubordination will find its way into military councils.

Soon, very soon, the illusions of Christendom will be suddenly dispelled before the stern realities of war and bloodshed. "Think not that I came to send peace on the earth; I tell you nay, but a sword," says the founder of our religion. The Christ of Turkey is a great personality; he has to do with everything in their religious, social, political and military affairs; his law is supreme in everyday life; the Christ of Christen-

dom—the sphere of His influence has been regulated off to dreamland—who is He in their eyes but a spectre that appeared once on the pages of history but has long since disappeared from the great practical issues of the day, a somebody that sentimental young ladies sing about when they have leisure; one Jesus, that was dead, but some say He is alive. The nations must be taught a terrible lesson. The so-called Christian nations have made a fool and laughing stock of their religion; the Turk has not, and he will force them to know whether they be dogs or men.

If there be such things as religion and virtue, must there not be time and place for their growth and development? If faith be a substance, room must be made for it, or it will destroy all other commodities, for it is, in its nature, the most indestructible of all substances. Where, then, is the time and place for the practice of virtue, and where are the men in whom it is incarnated?

In his rude and fanatical way the Turk has made ample provision for the practice of his religion. With him it is the supreme thing, government is the second thing, business is the last consideration. How is it with Christian nations? Is it not crowded out of all departments of public and private life? Where will the encroachments of the great business and political affairs of this countury end? Has virtue any chance of life whatever? The huckster in a small or great way; what 's the difference between them if they control national officers? Where are the traffickers and the machines and railroads to stop? Do they not claim almost all hours of the day and night? There is no time or place sacred from their noise and

confusion; they have defiled both the holy places and the holy day, and even deny there are such things. Man and his interests supreme. God and his Christ nowhere.

Woe to the man whose lungs give out,
He's but a low and dirty clown;
Great is the man, if he can shout
His friends and neighbors down.

Where greed prevails thence virtue flies,
Her heavenly form down in the mire;
When she for help to heaven cries
Her God is a consuming fire.

People forget that a tremendous issue was once forced on the Jewish nation, though they long tried to ignore it, while their destiny hung in the balance, and history is about to repeat on a world-wide and tremendous scale a similar trial that will fix its destiny forever; and the crucial hour is at hand. Who is wise will see its imminence, and be prepared. Then it was Christ or Barrabas; now it is Christ or Mahomet.

Gird thy sword on thy thigh, O, Most Mighty, and thy right hand shall teach them terrible things, ride on gloriously, because of truth and righteousness!

The fanatical spirit of Islam, fierce and terrible, is now roused up. Count the millions that follow the prophet; and this power must be opposed by a power more fierce and terrible if it is to be overcome. Diplomacy, money, commercial interest, free trade and tariff will be blown away like chaff from the threshing machine. Come up with me, O, reader, like Balaam, to the tops of the rocks and view the opposing forces in the valleys. Can you not see from this eminence, that this is a question of universal sovereignty, the dominion of the whole earth? Did not the Romans

overrun and batter down the nations to make way for the Kingdom of God; and the apostles by their preaching broke down the distinction between Jew and Gentile, that the Gospel might be preached to all nations? Then it overstepped all national boundaries and reached all mankind. What was the meaning of this but the rule and sway of Christ in the spiritual realm? Now, all nations must be overturned, in the military sense, and prostrated forever to make way for the Great King, the desire of all nations, who shall put down all rule and authority, and reign as long as the sun and the moon endure.

Have we not said already that the Jewish state or commonwealth and its destiny was a miniature picture of the condition of the whole world at its close? Were they not forced, on one memorable day, before the Roman authorities, openly and before heaven, to choose or reject once and forever their lawful king? That was their day of judgment, when their fate was fixed. And will there not, O, reader, very soon be another day when God shall so overrule the affairs of this world that every man and every nation shall have openly (in the midst of much tumult and excitement) to declare, before high heaven, their allegiance either to God or the Devil, Christ or Belial.

Who is this that claims absolute sovereignty over the world, and what has He to show to satisfy us?

What searching into ancient records, oaths and covenants! What do those old genealogies in the Gospels stand for? Who gave this Man the right to the throne of David, and all the ends of the earth?

That great question was settled in heaven, ages

ago, but it will also have to be promulgated here; if not by peaceable means, then with fire and sword.

When persuasion fails, then there will be a contention with other means. "Thy will be done on earth as it is in heaven." Thoughtless souls, did you know what you prayed for night and morn? Yet it will surely be answered. "I have set my King on my holy hill of Zion; be wise now, therefore, O, ye kings, be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way."

Ye great jurists, who understand Roman law, who have studied Hobbes and his leviathan, or that great masterpiece of political wisdom, Jean Bodin on "Sovereignty," what say you on this subject; what is your decision? Will those claims hold good at the great day when everything shall be tried by fire, or have you forever become incapacitated by party warfare to rise like that great man, Burke, above all parties and factions, and publicly arraign a whole nation, kings, lords and commons? Was not Solomon, in all his magnificence, a mere shadow of the coming King of this earth?

I wish the reader would study a work by the Irish Lord Chancellor, Sir Joseph Napier, on this grand theme, a man who has not learned to separate temporal from spiritual things, the vice of modern times. He knew that the Kingdom of God was partly on earth and partly in heaven, and that there is a constant intercourse going on between holy men on earth and saints in heaven; but the foul breath of democracy has tainted every high truth, and made it come down into the level of politics or money making interests.

Amongst the crowds of fashionable sight-seers and

well dressed idlers where shall be found one Queen of Sheba on board steam cars or ship on a wearisome journey to hear the words of wisdom? And was she not rewarded, did she not get a glimpse through this poor representative of heaven's royalty of the King eternal, immortal, invisible, the only wise God and Saviour?

The little that she saw of His glory, and the attendance of His ministers, and the house of the Lord, captivated her. The half was not told, but she believed the rest.

Alas, poor souls! It 's not wisdom they want, it 's the gossip of the hour. The Queen of Sheba could have found plenty of that at home. She came from the uttermost part of the earth—but a greater than Solomon will soon appear. Who will be ready to meet him?

We close this article with a pen picture of the sultan and his palace as it appeared to General Miles and his friends a few days ago.

THE SULTAN GOING TO PRAYERS.

Once a week the sultan leaves his palace and proceeds to his mosque, a hundred yards or so from the gate, for the purpose of making his devotions. It is always an occasion of great solemnity and dignity, and is made splendid by a review of some 10,000 troops, a blare of bands of music, and the presence of all the nobility and officials of rank in town. All appear in dress uniforms and decorations, and make a scene brilliantly gay and bright.

A certain kiosk, commanding a view of the ceremony from its windows, is at the disposal of the

diplomatic corps and their friends. Through the kindness of Minister Terrell, our party was invited to witness the scene from this special kiosk, just within the palace grounds. The general and Captain Maus blossomed out in regimentals, looking very fine. We were conducted through the streets to the spot by an officer from the palace in great state, and were escorted into a fine apartment and ranged at the windows that commanded an excellent view of the grounds and the mosque. The Russian, Servian and Persian ambassadors and many personages in different costumes and decorations entered the room. Introductions, cigarettes and coffee.

COMING OF THE SULTAN.

Presently the military display began. It was really a grand sight. With perfect order, the various regiments took their positions in a glory of color to the tune of Sousa's marches. There is no discount on the sultan's 10,000 men, either in physique, discipline or form. They are a splendid body of men. Presently carts of sand appeared, the contents of which were spread by many men for the purpose of making the street quite clean for his royal majesty. Then profound silence. The troops stood like wax images, their bayonets flashing in the sun. Suddenly the voice of a priest chanting the call for prayer from the minaret was heard by the great assembly. The gate of the palace grounds opened and the carriages bringing the numerous wives came slowly forth, the chief eunuch leading the way. They proceeded to the mosque, when the horses were detached and led away. Again silence.

A bugle call, a sudden present arms, and the gilded carriages containing the sultan and Osman Pasha emerged from the palace grounds, surrounded by a body guard and followed by a myriad of pashas and other dignitaries. As the sultan went by he saluted the troops, and they replied by the gesture of throwing dust upon their heads. He also looked up to our window and saluted, all bowing. Driven to the mosque, he alighted from the carriage with Osman Pasha and entered the temple.

There was an intermission of some fifteen minutes, when the troops marched away, leaving only a guard and a crowd of officers. The service over, the sultan again appeared, and, entering a small carriage, drove himself, a way of indicating that he still holds the reins of government well in hand. Disappearing within the royal grounds, the great gate closed and the ceremony of the selamlik was over.

CHAPTER III.

CURRENT EVENTS VERIFYING PROPHETIC SCRIPTURES.

WHAT need have we of any gift of prophecy with the daily news in one hand and the bible in the other? The only apparent obstacle is that the scriptures have their own quaint phraseology and we must interpret it in the language of to-day.

It was not the intention of the Author of our faith that we should understand minutely the events predicted until they were born in time, and then, saith He, the wise shall understand.

Shall we remind the student of scripture that commentators, both on Daniel the prophet as well as on St. John and his revelation, found themselves puzzled by the presence of the false prophet and his empire? But the events of to-day lift the mist that surrounded those momentous questions; we can even place our fingers on the exact time and place in the world's history. "Loose the four angels which are bound in the great river Euphrates to slay the third part of men." Now we are all agreed that this refers to the Turkish dominions and surrounding nations.

The range of vision was hindered, as in a landscape, by some massive object in the distance; but now in their case and ours there is an uninterrupted view, provided we view the events from the proper standpoint.

Ye men in high places, have ye understood and grasped the situation or interpreted the facts?

What say you, ye financiers, ye statesman, ye mer-

chant princes of the earth, on no huckstering theory are these things to be dealt with or understood? We tell you, my friends, that though present affairs are connected with time they run out into infinitude. And what shall be the end of those things, and what sign shall there be of the end of the world?

Is God the judge of the Turk, only? Is He not also of the so-called Christian?

If the Turkish Empire is the "carcass around which the eagles are gathered," what shall He say of the putrid mass of corruption which is hid away under the fine name of Christendom?

What an exhibition before high heaven of shame and ignominy, of wickedness and guilt, is here presented to our gaze! and yet we are told by the young Kaiser that his family is a Christian family, and his nation a Christian nation; and this is the holy Roman or holy Christian empire, or whatever fine name the Devil has baptized it with.

Is not this day of judgment for the nations, Turk and Christian? Is not the sentence to be executed speedily, when they shall surround the holy city? Jerusalem is the city of the Great King—there is the Throne of David, there are the thrones of judgment.

We think that the philosophy of history as well as the light of revelation concur in establishing the following statements:

That the almighty Ruler of the Universe will tolerate an imperfect or even a false religion, faithfully followed, for a longer period of time than His truth perverted or His glorious gospel when it is profaned; that heathen nations carry out the ulterior designs of His providence as well as the so called Christian ones.

Who ever heard of the Turk reviling Mahomet in any period of their history?

Who ever heard a Turk ridiculing the Koran in any public assembly or in private conversation?

Are they not all agreed that their religion is the true one, and do they not give it precedence over all the arts by which money is to be made?

Is he ashamed of his religion in any highway or market place, and does not his devotions occupy the supreme place in his affections?

No Ingersol or Tom Payne would be allowed to live in those dominions.

Is it any wonder he calls the Christian a dog who will sell his redeemer and His cause for money and push it aside as suits his convenience?

Do we not understand how a man may be to all appearances a Hercules in strength, but weak in the upper story, that is, in spiritual energy, and may be overcome by a dwarf? The greatest bully in the English army that killed scores of men, fell at Waterloo at the hand of a drummer lad that no one noticed.

Do we not see before us in the case of Turkey how a state may be weak or in a process of dissolution, but because of its spiritual energy (call it fanaticism, if you will), able to unite as one man and drive all its enemies before it?

The nations of Europe may be prepared for some surprises when they get down to business, and think they can easily carve up the Turk and his dominions.

What are fleets and armies and munitions of war, when the mighty spirits that controlled and directed them (as in the former ages), when we say the old

energy has died out, and in its place imbecility and inaction?

What shall we say, then, but that the present state of public affairs was only instituted for temporary and experimental purposes; that all nations have been tried and found wanting; that from them all (America included) the glory has departed; and that the day of reckoning has come; the Ancient of Days shall come, and before Him shall all nations be gathered?

What nation has not abused its liberty, and America above all others? What was the higher purpose for which it was given? Ask our school teachers, or even our statesmen. If ever they knew it, it is now banished from their memory; they consider it the great end and object of national existence. No, my ignorant friend, it is only a means to an end. The old Puritans needed no man to instruct them on that point; it is found in the good old book, Luke i, 74, 75.

> He 's slow, He 's slow, He 's very slow,
> The Lord most merciful and true,
> But yet He 'll strike the final blow,
> And all His enemies subdue.

"Hold on," says my skeptical, friend, "I have some weighty objections to your dismal theories. Let me remind you that Richard went on a crusading tour, and half Europe along with him—the intrepid Richard, King of England—but it all ended in nothing. How long ago? Only seven hundred years." So it ended. Will it all blow over, as we say, and sensible people settle down to their various occupations? Well, then we had wars and rumors of wars. Have you forgotten how the first Napoleon battered old Europe and turned it up-side-down? What next?

We then had the great Crimean war; but the Turk is as vigorous as ever, and refuses to die like a gentleman —it is a dreadful interruption to free trade and commerce—while he laughs and calls us Christian dogs. We understand very well what you mean by the European crisis, but what do you mean by the "Beginning of the End?" All things continue as they were from the beginning.

We shall consider your three-fold object in their order.

Several prophecies of the highest order had not been fulfilled in King Richard's day, and therefore the time was premature. A great, but undiscovered continent lay in the far west, which had to be peopled and Christianized, of which no man was aware, and on which a glorious occidental sun had set for ages, and none but a red man to behold its glories. What say you, my skeptical friend? That one of the old prophets, ten thousand years before, foretold.

"That from the rising of the sun to the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered to my name, and a pure offering, for my name shall be great among the gentiles," saith the Lord of Host.

Now, my skeptical friend, we invite your serious attention while we prove to you the present complications of the great Eastern question are not likely to blow over, as you say, and end in nothing. Not only was the time premature, but they were not half prepared in those days for so stupendous a task; they had not counted the cost; and therefore, for these reasons we failed. Was there ever in all the world's history such perfection of weapons of warfare, such armaments

on sea and land; such millions spent on offensive and defensive projectiles and fortifications; was there ever such commercial rivalry and jealously among the nations. By the combined influence of free trade and the introduction of steamships for naval warfare, never since the foundation of the world was there such preparation for war, and the strange part of the story is that nobody knows what power is to be attacked or when, or where; and yet men do not, in ordinary cases, spend money on uncertainties.

Besides, let us remember that in former days religion took the form of chivalry, and it is a matter of history that Richard of England actually quarreled with the princes of Europe for priority, each vieing with the other as to who should be first in the field, who should have the most renown and military glory in driving the Turk out of Europe and Palestine.

Did ever the world behold such a strange spectacle! What language can describe it! All the nations of Europe prepared for war and yet all trying to avoid it! What were strong battalions made and drilled for—infantry, cavalry and artillery—if not to fight?

Who shall be first in the fight—who shall have the glory of conquering the Turk? Now it is, how can we keep out of it? Greece, little Greece, is the only power that has led the van, and, beaten or victorious, she has done her duty nobly. All public causes belong to God.

> Now is the day, and now 's the hour;
> See the face of battle lower;
> See approach the Turkish power,
> The Turk and slavery.

Willing or unwilling you have to fight, so the unseen powers have declared. When He that sitteth in

the heavens makes war, who can make peace? When He makes peace, who can make trouble? None can stay His hand, or say "What doest Thou?"

Therefore we say this is the beginning of the end; the preparation for a new epoch in the world's history.

Now, my skeptical friend, what say you? Is not this something new under the sun?

The two last objections are easily answered. The wars of Napoleon and the Crimean War, neither were religious in any sense, but quite the opposite—two selfish nations fighting for their own interests, without any redeeming qualities to make up for them; trade and integrity of empire were the main objects. Verily, "He taketh the wise in their own craftiness."

What, then, is the conclusion of the world's history? Is it the gospel of despair? Nothing of the kind, my brother. But as the great architect surveys a great building ruined and dilapidated, will make no patchwork of such an old structure. He must first tear down the old before beginning the new.

"Behold, I create," He saith, "a new heaven and a new earth." And He will surely do it, and set up the new temple then more glorious than ever.

Therefore, every truly Christian man in the church can say: "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of them, and as a citizen in the world. Hallelujah! for the Lord God Omnipotent reigneth."

CHAPTER IV.

BRIEF SUMMARY OF FORGOTTEN TRUTHS.

That though God is in the heavens, yet this earth is the grand theatre of his operations—using all forces, moral, spiritual and physical.

That he is the great king and absolute sovereign of the world, yet has granted a limited sovereignty to men on earth for temporary and experimental purposes; but the absolute jurisdiction was never given to any man or angel, only to His Son Jesus Christ.

IT IS the testimony of every wise man that God is ruling the earth with infinite wisdom and righteousness.

Who, but a fool, imagines that it is ruled by the force of public opinion or the wills and passions of sinful men?

Who can believe that it is ruled by acts of Congress or acts of English Parliaments or Supreme Courts of the United States or the Sandwich Islands?

Who can believe that this world is ruled according to the ideas of hucksters and peddlers and such men as originate world's fairs and summon church congresses?

Who but the profane and vulgar believe that this "moving temple of the infinite" is for them only a gigantic huckster's shop, where the precious fruits of the earth are held merely for gambling purposes?

Who can believe that a league of kings is capable of governing this world aright when some new Napoleon may scatter them all in one short year?

That the mediatorial reign of Christ is nearly fin-

ished, and what is called "The acceptable year of the Lord," will very soon end; and the day of vengeance will begin, and that it will begin at the house of God, and if the righteous scarcely be saved, "where will the ungodly and the sinner appear?"

That our blessed Redeemer was the prophet and the priest, now He is going to be the King. "To this end," says He, "was I born."

"Gird thy sword on thy thigh, O Most Mighty."

"Gather my saints together," saith He, "those that have made covenant with me by sacrifice."

And the armies of heaven followed Him.

"Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest He be angry and ye perish from the way."

"A short work will the Lord make on earth; for the elect sake it will be shortened."

That only those who are in Christ as in the ark, shall outlive the sea of fire, for the earth and all that is therein shall be burned up. "Rejoice and be glad," saith the prophet, "for behold I create a new heaven and a new earth."

That the present dispensation is not for the conversion of the world, only for the elect; not men in the mass, but individuals from every kindred of the earth.

That there are four regenerations in order of time: that of the soul in the Divine image; of the body into the image of the glorious body of Christ; the regeneration of the nations and also of the physical world itself, for the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of light.

That the best man on the earth to-day is only a tenant-at-will—a pilgrim on his way home. That the ungodly man, though a millionaire, has no true title to anything here—houses, lands or real estate, as he calls it—nay, not even to life itself. Poor soul! he is only permitted to live by the forbearance of God—like the dog, sufferance is the badge of his existence.

That the kingdom that is to break up all other kingdoms and to stand forever, is about to be established.

That there shall be no peace on this earth any more until the desire of all nations comes. In His day shall the righteous flourish, and sinners be consumed out of the earth.

From these fundamental ideas we may readily see that the old Greeks had a nobler idea of government than our American statesman (if, indeed, there be any such to-day) have. They knew very well that there was no use in framing Constitutions and making laws without the sanction of the gods, and without a center of worship and supreme authority, and so they had the temple of Apollo. But soon as the people rule there is no need of any Divine sanction or blessing on their deliberations. An earnest American scholar states some very unwelcome truths: "The whole educational system of our country is dwindling down to the narrow limits of the practical. Religion itself is made to subserve the practical catchpenny idea of life. I challenge the States to-day, with their seventy millions, to furnish such a grand body of men as sat in the Continental Congress, when there were only a handful of population. These men were trained in the learned professions as a mere matter of accomplishment, and

especially to speculative philosophy, as indispensible to the enjoyment of life."

They were, therefore, men of thought, and the powers they had cultivated in this respect were totally irrespective of any practical use to which they might be applied. The statesman of to-day has first an eye to self. Abstract thought is not a paying commodity. How can such men have exalted views of the general purpose of government? The want of thought is painfully exemplified in the present condition of our country. For years past, the United States Government has completely lost all the grand principles for which it was founded, or basely used them as a practical contrivance to be used as the instrument of self-aggrandizement, or for corporate or sectional robbery, instead of the high and holy purpose for which it was originally instituted—mutual protection, and the maintenance of a universal brotherhood.

"What is the wisdom of the world," says the apostle "and its princes?" It all ends in nothing. Let some master mind sketch for us the political history of old Europe even for the past fifty years, and what does it teach us? That not one of the public measures or acts of parliament, or concordats of popes or statesmen, considered as abstract propositions, ever carried out the intentions of the framers when put into execution, but had the most opposite and disastrous results to the nation for which they were intended.

Where is the wisdom of the wise? Shall we instance the history of Italy, Spain, France, even Old Mexico? Nearly all these nations have been brought to the verge of ruin by following the political advice of the church. We shall single out the latest illustration.

It was believed by many—church dignitaries and others—that the disestablishment of the Protestant Episcopal Church in Ireland would prove a blessing to the Roman Catholic population, and so it seemed while it was merely an abstract proposition. Now for the facts in the case. The author has seen the result with his own eyes.

The rectors of the various parishes, being married men with model families surrounding them, formed, so to speak, a miniature court and circle of society. Around them were numbers of old ladies living on jointures and annuities, retired old gentlemen and merchants, half-pay officers, literary men and others who had money in bank and lived to enjoy themselves.

All such persons had a host of poor Roman Catholic people dependent on them for a living—gardeners, washerwomen, shoemakers, tailors, teachers, lackeys, coachmen, grooms and others—but as soon as they were annoyed by the turbulence and excitement of the disestablishment, they took wings and flew away, some to the Channel Islands, some to Wales and others to London. "We can live anywhere," say they, and off they went.

What is the consequence? The population in the towns is worse off now than ever, while the Church in Ireland has not been essentially injured.

What a glorious example did the good Lord leave to His apostles, if their successors had only walked in His footsteps in such matters.

He refused to interfere even in the government of a household, and its domestic arrangements at Bethany. "Speak to my sister, that she help me." "No."

"Speak to my brother, that he divide the inheritance with me." "No. Man, who made me a judge?" Shall we give tribute to Cæser? By all means. The king is the minister of God—no quarreling with earthly governments either in Jerusalem or Italy. No; Christ the wisdom of God knew better, and Christ the power of God waited for His day, when all things shall be put under His feet.

CHAPTER V.

THE PAROUSIA, OR THE SECOND ADVENT.

Eternal Father, Thou hast said
  That Christ all glory shall obtain;
That He who once a sufferer bled,
  Shall o'er the earth a victor reign.
We wait Thy coming, Saviour, King,
  Long ages hath prepared Thy way;
Now all abroad Thy banner fling,
  Set time's great battle in array.

IT IS a singular fact, and worthy to be recorded, that there has been always in the church a regular succession of godly men who have made the second advent and the glorious appearing of our Redeemer their special subject of study. Those men, both lay and clerical, have borne aloft that glorious truth, and we to-day hear their voices sounding down through the centuries. What is it but the note of earth's jubilee, the blessed consummation of our redemption. When He shall appear we shall be like Him.

And it is also too true that there has been a regular succession of scoffers, from St. Peter's day even until now; a class of men who have made it the special object of their lives to mock the Christian's hope, and who would, if they dared, efface from every monument and tomb stone which the piety of our forefathers erected to their memory the consoling words, "Died in the faith of the Gospel."

When the glory of this hope grows dim or begins to fade through our negligence, then indeed are we for the time miserable, for we are saved by hope;

therefore, let us hold fast the rejoicing of the hope firm unto the end—"for we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty," says the apostle.

It is only a false church or a decayed one that is careless concerning the bridegroom's return.

But the friend of the bridegroom rejoiceth greatly because of the bridegroom's return. This, alone, is the filling up of their cup of joy.

We have been accused of mixing up spiritual and material things in a curious fashion, but this will only appear as wrong to those who have tried to limit and circumscribe the sovereignty of the Redeemer, and those persons who imagine religion must be confined to the four walls of a building, singing of hymns and relation of experiences.

The sphere of His influence has been excluded from our schools and colleges, business and legislation, whereas it includes everything in heaven and earth, visible and invisible, whether they be thrones or dominions, principalities, power, things present and things to come, He that was, He that is, and He that is to come, the Almighty. All kings must bow down before Him; all nations serve Him.

There are multitudes of ill-instructed Christians who imagine that the Gospel was merely intended for the conversion of a certain number of individuals only, and has nothing to do with the revolutions in states and empires. The Gospel not only includes the moral law, but also regulates the civil institutions of men.

The Kingdom of Israel was not established without fighting and bloodshed, and so neither will the King-

dom of Christ. "Think not that I am come to send peace on the earth; nay, but a sword. Nation shall rise up against nation, and kingdom against kingdom;" and we are warranted by Scripture to declare that immediately previous to the second advent of Our Lord, this world will be in a frightful state of anarchy and confusion.

Who will be so bold as to deny that all the wars and revolutions of Old Europe for the past three hundred years, can be directly traced to the teachings and influence of one man, and who was he? Martin Luther.

The nations shall be ruled with a rod of iron, and their violence controlled, or they shall be dashed in pieces like a potter's vessel.

Has my reader ever pondered on the meaning of the prophet's words, "overturn, overturn, overturn until He comes, whose right is to reign"? And there never will be peace on the earth until that blessed event takes place.

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